

Spiritualism  
Theosophy  
Higher  
Criticism

# THE SUNFLOWER.

Psychic Science  
Astrology  
Palmistry  
Hypnotism

Devoted to Progressive, Religious and Scientific Thought.

VOLUME 4.

LILY DALE, N. Y., JULY 15, 1900.

NUMBER 33.

## THE PALMISTRY OF THE BIBLE.

By Senora Blanca de Ovies.

"It was and ever shall be, world without end, amen!" How true it is; and as Shakespeare says: "Pity 'tis, 'tis true." Yet the world past, present and future is an open book to those who are gifted with the light divine, with which to see. Light that reads between the leaves of a book and enables one to foresee the ending is common to many of humanity. Then why uplift your hands, O, Orthodoxy, at the hint of one's ability to foresee and correctly interpret coming events?

Is it not in sequence, the seconds, minutes, hours, days, months and years come to us—building up data of events or happenings? A chain-formed of links, a welding iron that holds the anchor that keeps the boat steady and safe from drifting out into a sea of eternity before its proper time? Then with this as a cause, a staircase wherein we plant our feet to climb upwards as time takes wing and preceeds our actions so that we must oft-times hasten to keep pace with its rapid flight—the after effect is a production of the knowledge gained by experience in the process of the chain as it grows by our daily efforts, enhanced by the gift of reflective passivity, that is difficult to obtain by other than an earned apprenticeship in the lessons of the law an order of life.

Therefore, we say unto you, "Pity 'tis, 'tis true" because so many will live and die not having read the book that reveals the secret laws that lead to the silent path that takes us the short cut home to our soul's rest.

Job xxxiii, 23: "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness"—One among a thousand in ancient times, yet today one in ten are supposed to foretell dreams—a nation of psychics like America, when they do awaken, will make rapid progress, and the flow of the psychic tide will be so large, from the awakened ocean of humanity, it will be impossible to imagine we were ever blind or had not always known these secret laws that are natural to us.

### THE HAND OF THE BIBLE.

Many authors quote Proverbs iii, 16: "Length of days is in her right hand, and in her left riches and honor."

One quoted in 1475 by Hartleib, as well as those who came after, give Job xxxvii, 7: "He sealeth up the hand of every man that all men may know his works." That is, he puts seals or marks into the hands of men so that other men can read them.

In Job xxiii, 9: "On the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." But Proverbs xxvii, 16 says: "Whosoever hideth her, hideth the wind, and ointment of the right hand which betrayeth itself." Light the other lamp of life all over the body in coming into the world, for it does not extinguish itself, even after death; this does not belong to man to say, as the ruler of all has the key to the law in his own safe keeping.

The "fire of the world" burns forever. Lillian Russell will not allow any one to read her left hand, on account of its destiny. The right hand is the one to hide, as that is the one whose "ointment betrayeth itself." Job xxi, 16: "Lo, their good is not in their head; the counsel of the wicked is far from me." Job xi, 14: iniquity be in thine hand, put it far away and let not wickedness dwell in thy tabernacles." Job xiii, 14: "Wherefore do I take my flesh in my teeth and put my life in mine hand?" Job xxvii, 9: "The righteous also shall hold on his way, and

he that hath clean hands, shall be stronger and stronger."

In Ezekiel xxiii, 37 and 45: "And blood is in their hands." Showing the innocence or guilt of the soul as engraved thereon; and again, the law that governs the reading of them belongs to the ancient law of occultism. Read the truth backward. Can, therefore, those who run, read?

Isaiah li, 22-23 shows the changes of these marks: I have taken out of thine hand the cup of trembling even the dregs of my fury; thou shalt not drink it again." "But I will put it into the hand of them that afflict thee."

We are therefore measured according to our deserts. Isaiah xlii, 20:—"Is there not a lie in my right hand?" Isaiah xlix, 16: "Behold I have graven thee upon the palms of my hands; thy walls are continually before me." This may apply to the "salt of the earth" in human kind, as there are occasionally a few visible to show us the good and evil in us.

Proverbs xxv, 15, 19, 24, doubly emphatic, occurring so often: "The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth." No doubt this is the origin of the phrase, "That man is too lazy to eat."

We hear the expression, "Falling into bad hands." In Ecclesiastics vii, 26: "And I find more bitter than death the woman whose heart it snares and nets, and her hands as bands; whoso pleaseth God shall escape from her; but the sinner shall be taken by her."

There is so much repulsion or attraction in the hand. I cannot eat opposite some hands—if they are too fat and gross, too slim and poisonous looking, too cruel and pick-pocket, or lacking truthfulness; The homely hand is far preferable showing honest toil and unselfish labors, than the dimpled looking hand of idleness.

Note Job xiii, "Thou puttest my feet also in the stocks, and lookest narrowly into all my paths; thou settest a print upon the heels of my feet."

In II Kings, ix, 35 speaking of Ahab's wicked queen, Jezebel, whose body was thrown to the dogs;—"and they went to bury her, they found no more of her than the skull and the feet, and the palms of her hands." And why did they devour every other portion? Are not the skull, palms of hands and soles of the feet the three extreme points of telegraphy on the body that send forth the message that record our actions? Do not the detectives use these portions in imprint to

record the criminals weak points? The thumb marks, foot prints, the shape of the skull? Are they not nearly exact records? There is certainly natal autograph that even time cannot obliterate. Character readers can even tell the sex or degree of mental calibre, of the occupant of a long buried skull.

"Strengthened as the hand of the Lord my God was upon me." Ezra vii, 28.

"They had the hands of a man under their wings." Ezek. i, 8; viii, 21.

"I have covered thee in the shadows of mine hand." Isa. i, 16.

### "WHAT IS THAT IN THINE HAND?"

Ex. iv, 2.

"He touched her hand and the fever left her, and she arose and ministered unto him." viii, 5.

How about Christ and his present followers in magnetic healing of the sick in body or mind?

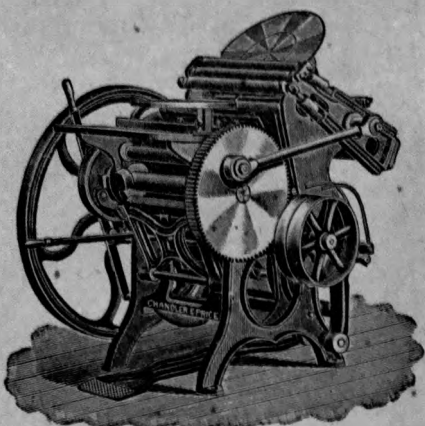
Yet many would-be intelligent men scoff at the data on these subjects. Content is oft-times the bar to intelligent comprehension.

But does it not show history is only a long list of oft-recurring events? That it is possible to have a Christ in every century, a devil ever at our left hand only waiting for the scientific blow of the right hand to annihilate an attempted action of evil? "To be good, Jonny and mamma will give you a sugar plum," is not sufficiently lasting to old age, as the sugar plum, after we eat it, has lost its taste, and to be good for its own sake requires more courage than to be president of the United States even in war times.

## PROSPECTUS OF

# THE SUNFLOWER.

FOR THE SEASON OF 1900-1



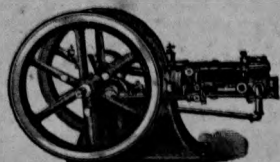
Job Printing Press.

Having now been published two years, THE SUNFLOWER can be said to have passed the experimental stage and to have taken its place among the leading papers of its class.

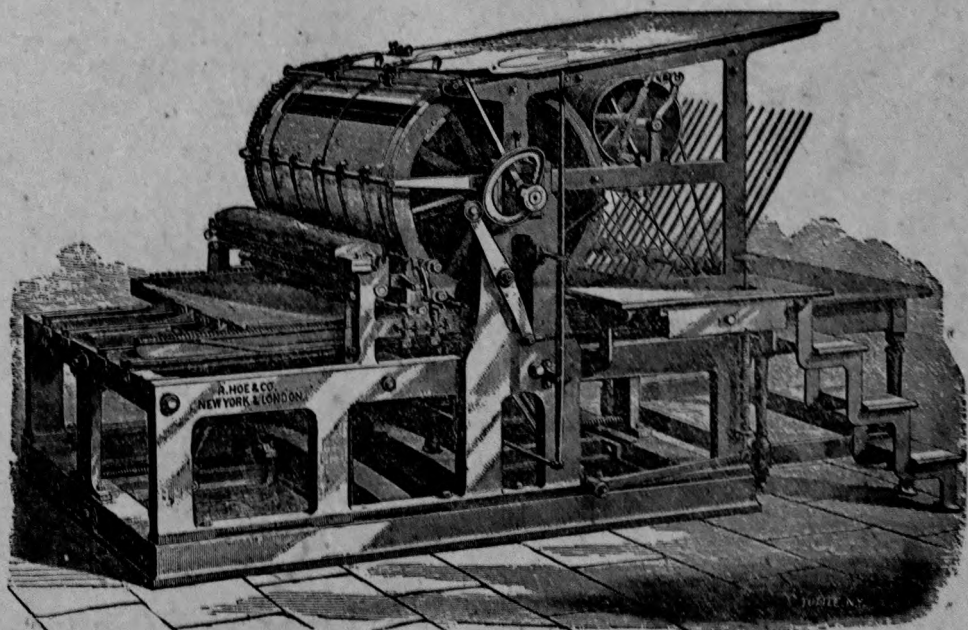
It has increased 8-fold in size and its circulation to nearly every State in the Union, the British-American Possessions, England, Scotland, Holland, Australia, Brazil, Mexico and the Philippine Islands.

It is the only paper of its kind in this country that is PRINTED IN ITS OWN OFFICE, on its OWN PRESS and WITH ITS OWN TYPE. Everything in its own office.

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If you want the news of Cassadaga Camp, we print more of it than all the rest of the papers combined.  
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The Sunflower Pub. Co., Lily Dale, N. Y.

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## THE LILY DALE CAMP.

As we go to press the campmeeting is in the height of its glory. There never was at so early a stage of the camp such an array of talent on the ground as there is now. Only three of the speakers have been heard as yet; these are Carrie E. S. Twing, J. Clegg Wright, and Moses Hull. All seemed to be at their best.

On Friday, Mrs. Twing opened with an appropriate discourse on Temperance in all things. She showed that temperance always consists in the temperate use of that which is good and total abstinence from that which is evil. In this address she convinced the audience that the best of us lack a great deal of being temperate. Mrs. Margaret Gaule followed Mrs. Twing with messages from the spirit side of life. As usual when she gives tests, every message was recognized and thankfully received.

On Saturday afternoon J. Clegg Wright delivered a discourse on the progress of the world during the last century. The subject was selected by persons in the audience. We were all convinced that the world moves—it moves all the time, but it has moved more rapidly during the last century than ever before. When the world moves all we can do is to either get off or move with it. The hour allotted to Mr. Wright was entirely too short; he left his audience hungry for more.

The Sunday trains brought many people to the grounds, the most of which were anxious to hear something on the great question of Spiritualism. In the forenoon Mrs. Twing discoursed on Obedience to the Heavenly Vision. The discourse was enjoyed by all; many there and then resolved to try to be more true to the best there was in them, or is ever revealed to them.

At 2 p. m. the audience was larger than at any previous meeting this year. It was thought that all were made wiser by the discourse on "Strong Delusion."

Moses Hull was the speaker. The text was found in II. Thessalonians. It was written as kind of antidote to the First Epistle, and as a warning against the doctorines in the Epistle.

After this preliminary excursion among the Higher Critics he discussed the question as to whether Spiritualism is or is not, in its phenomena and philosophy, a delusion.

At the conclusion of this lecture Margaret Gaule again gave the audience an instructive and convincing seance.

On Sunday night the Training School gave its last entertainment.

## What The Muse Said.

Subscribe! Subscribe! That's what we hear  
Around here every day,  
We hear it while the speakers talk  
We hear it while they pray.  
Subscribe! Subscribe! a great refrain  
It echoes with great power,  
But when you are ready to subscribe,  
Remember THE SUNFLOWER.

## Notice to Correspondents.

On account of Mr. Bach's illness our correspondence and orders have had to be neglected, but all will receive attention as quickly as Mr. or Mrs. Bach are able to attend to them which we hope will be in a few days. Mrs. Bach has been indisposed and not able to attend to her duties at the office for a month, thus in connection with Mr. Bach's illness has caused great delay in all mail matters, which we hope to soon make up.

Mrs. A. A. Cawcroft,

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## EVERYBODY'S COLUMN.

## ANOTHER LETTER FROM SISTER LIDDICOTE.

BROTHER Bach made a mistake in my letter in SUNFLOWER No. 29, I have been a newspaper reporter for fifteen years consequently condense my writings, Brother Bach having heard me tell of the wonderful slate writing obtained at Keelers; seventeen messages at one seance, two portraits and two sprigs of forget-me-nots and four messages from friends whose names had not been written; and as I did not mention the name, concluded naturally that it was Keeler. It was W. A. Mansfield, who was the medium who settled the question for me, but I like to get communications from my spirit friends and both Mansfield and Keeler told many things orally that I think go far beyond anything I have seen from Prof. Hyslops investigations with Mrs. Piper.

Last evening I received a letter from one who had read my letters in THE SUNFLOWER, he wants me to answer the question, "If a man die shall he live again." Well friend I can say this much I have proven it to my satisfaction as much as it is possible to prove anything, but like Bible Spiritualism it would take much time and space to tell it to you; you speak of the Bible as though it ought to prove it, so it does if it proves anything, but as for me I had rather prove it by living mediums and what the angels deliver us to day, I am rather skeptical in regard to the book, it proves annihilation as plainly as life after the death of the body. You say you expect to be at Lily Dale in August, I will try to satisfy your doubts then as there are to be some of the best mediums the world produces there this season.

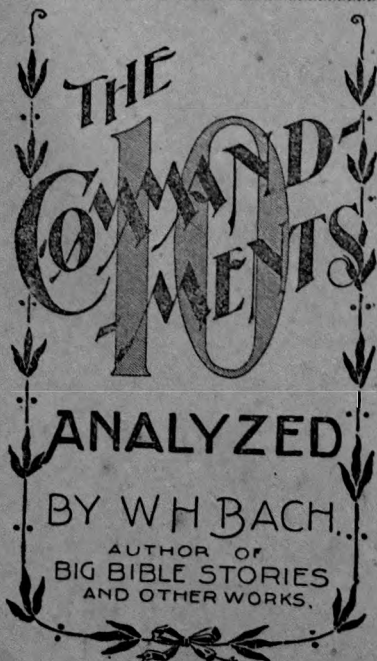
## Do Animals Live After Death.

I ATTENDED a seance where Beals Litchfield, an honest medium, stood up in the center of the circle in a trance, when he was talking, a little boy—who was sleeping on a couch, jumped up screaming "get out! get out!" saying that a dog came up to him and hescared him away, he then ran through the circle and put his front feet upon the speaker and disappeared.

The speaker said the boy described very perfectly a dog he had owned a dozen years, which had been dead for several years. We was fifty miles from the speakers home and were strangers to him. Where did the dog come from? S. E. L.

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## A Few Words Concerning the Spiritualist Training School.

The Spiritualist Training School of 1900 is numbered among the things that were. The work of all classes concluded on the 13th inst. Suffice it to say the school has been as successful as could be expected under the circumstances. The best of feeling has been maintained between pupil and teacher from first to last. So much interest was manifested in Mrs. Jahnke's department; (Physical Culture, Voice Culture and Oratory) that she was urged to return during the camp season and continue class work in her respective lines.

Thorough work was done in the Grammar, Rhetoric and Logic classes. Those who took up the study of the Bible felt they were thoroughly arming themselves for theological combat, and expressed their determination to continue in the study after the busy days of camp life were over.

The Psychic class was more largely attended during the entire session of the school than the other classes. It has been my privilege to attend classes of this character for several years, but without exception, the class to which I refer, was one of the most profitable and one of the most interesting it has ever been my good fortune to attend. I do not make this statement because it was under my direction, or seemingly so, I had but little more to do with it than the students; the class, from the beginning to the close of the school was in charge of teachers who direct such work from the spirit side of life. The essays, messages and instructions that came to us were mostly in response to questions or suggestions made in the class. Those that were given through the mediumship of myself were dictated by a spirit teacher; I was simply an amenuensis.

In addition to the instructions received during the meeting of the Psychic class, there was a wonderful blending of soul forces on the part of the students and each carried away a deep love and tenderness for the others that never will be forgotten.

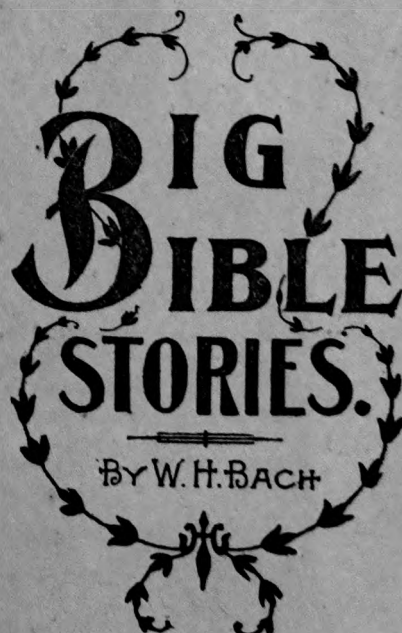
During the last session of the Psychic class, loving messages were exchanged, tender tributes offered, and when the students separated there was a "good speed you" on every lip, and every soul took away fond memories of the Psychic class of the Spiritualist Training School.

MATTIE E. HULL, Sec'y. Spir. T. S.

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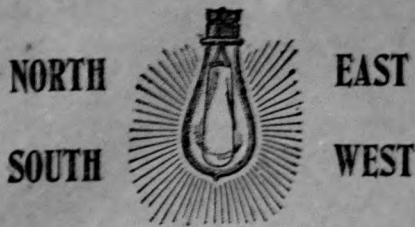
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LIGHT FROM EVERYWHERE.



This department is conducted to assist our public workers to keep in touch with each other and with the people. Send us notice of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

That the West Side and Brook Side Lyceum have united and become one.

A private but newsy letter from Thomas Lees, of Cleveland, Ohio, contains the information.

That the attendance at the Lake Brady Camp has not thus far been as large as in former years;

That Mrs. Louis Copeland, formerly Miss Jennie Thayer, of the Cleveland Progressive Lyceum, has passed away from earth.

That the Forest City House is to be the home of the guests of the National Association of Spiritualists during the convention next October.

That the Cleveland Progressive Lyceum has moved its home from Army and Navy Hall, to the hall at 222 Superior Street, next to Rogers Dry Goods Store.

That the Society Connected with the Lyceum has been lucky enough to have engaged Mrs. Loie F. Prior, as pastor for the next six months after September first 1900.

Mrs. Cadwalder left Philadelphia by boat going to New York and continuing her trip up the St Lawrence and expects to arrive at Lily Dale, about August 3rd.

Remember you have a standing invitation to call and inspect THE SUNFLOWER Office. This includes friends, enemies, neutrals, subscribers and non-subscribers. The office is equipped with a complete outfit for publishing papers, magazines, pamphlets and books and has the latest improved machinery for that purpose. Best of all, it owns that machinery.

That Thomas and Tillie Lees visited the Sage and Sagess of Walnut Farm, at Berlin Heights, Ohio, on the Fourth of July. Thus they escaped the noise which patriotism compels Old and Young Americans to make in the cities on the anniversary of our Nation's birth. Besides they found Hudson Tuttle, the Sage, and Emma Tuttle the poetess, fine entertainers. They not only had a feast of reason and flow of soul, but they had an opportunity to surround many of the good product of Walnut Farm.

Mrs. E. Schauss writes from Worthington Camp: "On Sunday July 1 a beautiful park situated eight miles north of Columbus was formally opened and dedicated to the cause of Spiritualism, several hundred people from various parts of the state were present and enjoyed a rare treat in the beautiful dedicatory sermon delivered by Lyman C. Howe of Fredonia, N. Y. after which Mrs. Noyes gave spirit messages and phrenological readings and by these gave proof and testimony of the accomplishment of spiritual unfoldment. Altogether the day proved a most enjoyable as well as instructive one, the camp bids fair to becoming one of the most popular in this part of the state. The 4th of July oration was also delivered by Lyman Howe, a flag raising was also held on the ground the speech being made by Rev. Parsons of Worthington, the choir sang beautifully several of our national hymns. Several mediums namely, Mrs. Graves of Columbus; Mrs. Stewart of Pickway, Mr. and Mrs. Noyes of Columbus, Mr. Heten-hauser of Grogan and Mrs. Elizabeth Schauss of Toledo are already on the grounds and more are coming in and expected daily, it is to be hoped that all mediums and Spiritualists will give this camp their hearty support both in word and in deed and thus assist in promoting the purity of purpose contained in the beautiful religion of Spiritualism which eventually brings to all the truth that will make us free. Sunday July 15, W. C. Hodge of Chicago will lecture and Dr. Nellie Mosier will give tests. Come one and all to Worthington Park and enjoy yourselves.



JENNE B. HAGAN BROWN.

BUFFALO NEWS.

Emma Colville is holding circles at 102 Morgan St.

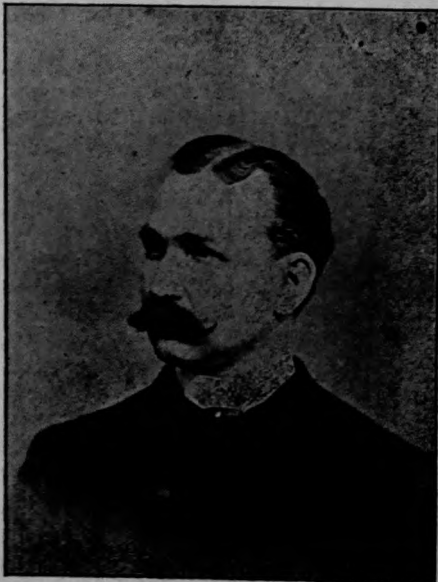
The Buffalo Spiritual Church continue their meetings every Sunday evening and are having good audiences, E. J. Chase, President, J. W. Dennis, speaker; Mrs. C. Louis Chase, test medium.

F. L. Cleal writes: "I am happy to say that the Social Spiritual Society is very successful in its undertakings, Sunday evening meetings are well attended, in fact better than might be expected considering the warm weather and everything points to a pleasant future for the society. The lectures are enjoyed given from the spirit world through Charles Dickinson, we also have the pleasure and benefit of receiving spirit messages by our sister Lady Loretta who is a most enthusiastic worker; her tests are well recognized and fully appreciated by the audience. To the readers of THE SUNFLOWER I beg to say that anyone who wishes to spend a pleasant and beneficial evening, if they will call any Sunday evening at 8 o'clock p. m. at 527 Main St., they will receive a hearty welcome, and hear something to their advantage."

The Storm of Life.

The raging storm of life moves on,  
Its surging billows toss and roll;  
One ray of hope, the grave—its now,  
As breakers lash the very soul.  
As down life's stream of the angry deep,  
Wafted on, in death, asleep;  
The soul, now free from wordly care,  
Awakes as love smiles everywhere.  
The morning dawns upon the shore,  
Its beacon light is seen no more;  
"The waves glide on and murmur low"—  
Rest, sweetest rest, from trials realm.  
Safe in the harbor of heaven at last,  
With Jesus the saviour our hands to clasp  
We enter its portals in beaming light,  
While angels are chanting—no sorrow or night.

Mrs. M. Holland.



EDGAR EMERSON.

THE LEGEND OF QU'APPELLE VALLEY.

BY E. PAULINE JOHNSON

I am the one who loved her as my life, had watched her grow to sweet young womanhood; Won the dear privilege to call her wife, and found the world because of her, was good. I am the one who heard the spirit voice, of which the pale face settlers love to tell From whose strange story they have made their choice of naming this fair valley—the "Qu'Appelle."

She had said fondly in my eager ear—"when Indian summer smiles with dusky lip, "Come to the lakes, I will be first to hear the welcome music of thy paddle dip. "I will be first to lay in thine my hand, to whisper words of greeting on the shore, "And when thou would'st return to thine own land, I'll come with thee, thy wife for evermore,"

Not yet a leaf had fallen, not a tone of frost upon the plain e're I set forth Impatient to possess her as my own, this queen of all the women of the North. I rested not at even or at dawn, but joined all the dark and daylight through— Until I reached the Lakes, and, hurrying on, I launched upon their bosom my canoe.

Of sleep nor hunger then I took no heed, but hastened o'er their leagues of waterways; But my hot heart outstripped my paddle's speed and waited not for distance or for days, But flew before me swifter than the blade of magic paddle ever cleaved the Lake, Eager to lay its love before the maide, and watch the love light in her eyes awake.

So the long days went slowly drifting past—it seemed that half my life must intervene Before the morrow, when I said at last—"One more days journey add I win my queen!" I rested then, and drifting dreamed the more of all the happiness I was to claim— When suddenly from out the shadowd shore, I heard a voice speak tenderly my name.

"Who calls?" I answered; no reply; and long I stilled my paddle blade and listened. Then Above the night wind's melancholy song I heard distinctly that strange voice again, A woman's voice, that though the twilight came like to a soul unborn—a song unsung— I learned and listened—Yes, she spoke my name, and then I answered in the quaint French tongue

"Qu'Appelle? Qu'Appelle?" No answer, and the night seemed stiller for the sound, till round me fell

The far off echoes from the far off heigh—"Qu'Appelle?" my voice came back, "Qu'Appelle? Qu'Appelle?" This—and no more; I called aloud until I shuddered as the gloom of night increased, And like a pallid spectre wan and chill, the moon arose in silence from the east

I dare not linger on the moment when my boat I beached beside her tepee door. I heard the wail of woman and of men; I saw the death-fires lighted on the shore— No language tells the torture or the pain, the bitterness that flooded all my life— When I was led to look on her again, the queen of women pledged to be my wife.

To look upon the beauty of her face, the still closed eyes, the lips that knew no breath; To look, to learn—to realize my place had been usurped by my one rival—Death. A storm of wrecking sorrow beat and broke about my heart, and life shut out its light Till through my anguish some one gently spoke, and said "Twice did she call for the last night."

I started up—and bending o'er my dead, asked when did her sweet lips in silence close—"She called thy name—then passed away" they said, "just on the hour where at the moon arose" Among the lonely lakes I go no more, for she who made their beauty is not there— The pale face rears its tepee on the shore and says the vale is fairest of the faire.

Full many years have vanished since, but still the voyageurs beside the camp fire tell How, when the moon rise tips the distant hill, they hear strange voices through the silence swell. The pale face loves the haunted lakes they say, and journeys far to watch their beauty spread Before their vision, but to me the day, the night, the hour, the seasons all are dead, I listen heartsick while the hunters tell why white men named the valley The Qu'Appelle.

"The Sunflower" has not "faded" yet. It started as a 4-page monthly paper, printed on a sheet 12 1-2x19, August 20, 1898. It is now an 8-page, twice-a-month paper, printed on a sheet 25x38. How is that for a 2-year-old? We will make it larger as fast as the patronage warrants it.

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Mrs. W. B. TOTTEN, 6020 Jefferson Ave., Chicago, Ill.

Alex. White, 35 Town St., Dayton, O., says he was a great sufferer for over two years unable to work; after a few weeks treatment he was well and a very grateful man.

Mr. P. Baker, Columbus, Ohio, a member of the City Council for many years was cured in one month of an affliction which baffled the skill of other physicians for twenty-five years.

I was saved from a severe illness by Dr. Sellen's treatment. I deem her a true physician in every sense of the word.

Milo, Ohio. SAMUEL WOOLEY,

For one year my left side was entirely helpless, I was unable to dress myself. Within four days after taking Dr. Sellen's treatment I began to improve and my disability has entirely disappeared, leaving me in the full vigor of womanhood.

ELIZABETH WIRE, Magnetic Springs, Ohio.

My daughter was afflicted with heart trouble. The physicians at the College of Physicians and Surgeons said she could not get well. After six months of Dr. Sellen's treatment she is well and strong and can be seen at her home.

E. V. MERCER, 144 Sholto St., Chicago.

Mrs. Lucinda B. Chandler, Downer's Grove, Ill. writes: "I willingly testify to the value of Dr. Sellen's power as a healer."

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Dr. Dake has no peer in curing so-called incurables, and stands alone in the remarkable exactness of his Psychometric Diagnosis. Note what the late Prof. J. R. Uchanan said: "To the Friends of Science—I take pleasure in stating that I regard Dr. Dumont C. Dake, as one of the most gifted individuals I have ever met, in the way of Psychometric investigation and diagnosis, as well as spiritual powers." Dr. Dake is endorsed by the profession and the press.

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C. Payson Longley.



## THE OUTLOOK FOR SPIRITUALISM.

J. P. COOKE.

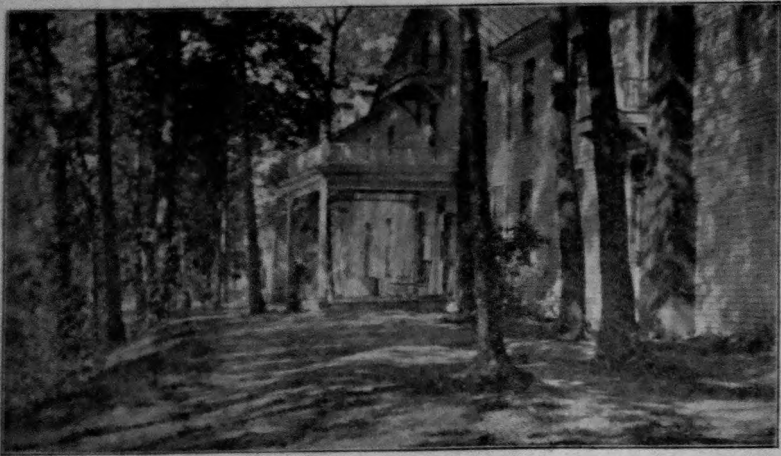
IN the past, Spiritualism has been the subject of observation and frequent misunderstanding. Many times the arguments of its defenders have been hindrances to its acceptance.

Finding the soul of Truth through the exposure of error, finding the soul of good blended with manifestations of evil, has been a part of its history.

The essential teaching of Spiritualism is, that we are, all of us, in every act and thought, helping to build up a mental fabric which will be and constitute

to the conclusion that we are intended for a condition in which the former will be wholly unnecessary and will gradually become rudimentary through disuse, while the latter will receive a corresponding development.

For the Spiritualist who, by daily experience gets absolute knowledge of these facts regarding the future state who knows that, just in proportion as he indulges in passion or selfishness, or the exclusive pursuit of wealth and neglects to cultivate the affections and the varied powers of the mind, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no sensual en-



LEOLYN HOTEL.

ourselves, more completely after the death of our body than it does now.

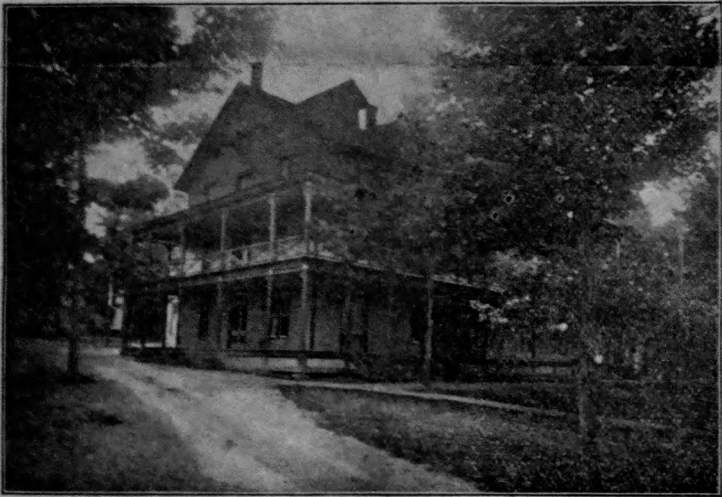
Just as this fabric is well or ill built, so will our progress and happiness be aided or retarded.

Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse and by mere physical or selfish enjoyment, shall we be well or ill-fitted for the new life we enter on.

The noble teaching of Herbert Spencer,

joyments except those directly associated with the affections and sympathies, no occupations but those having for their object social and intellectual progress is impelled towards a pure, a sympathetic and an intellectual life by motives far stronger than any which either religion or philosophy as generally taught, can supply. He wisely dreads to give way to passion or to falsehood.

As A. R. Wallace has said in his Defence of Modern Spiritualism, "It is in



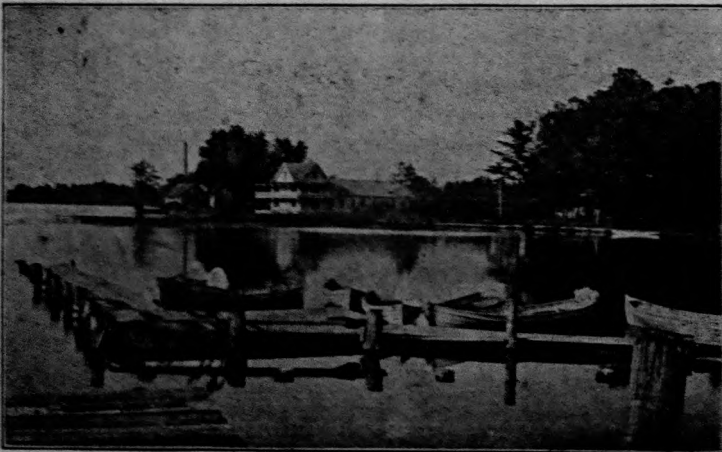
GRAND HOTEL.

that "men are best educated by being left to suffer the natural consequences of their actions," is the teaching of Spiritualism as regards the transition to another phase of life. There will be no imposed rewards or punishments; but every one will suffer the natural and inevitable consequences of a well or ill-spent life.

The well spent life is that in which those faculties which regard our person-

these things that Spiritualism differs from all other religions."

The philosophy of Spiritualism, large as it is embracing the doctrine of the whole aspect of Being, and even of seeming has found able statement and exposition in the writings of A. J. Davis, Alfred R. Wallace, Wm. Denton, Sir Wm. Crooks, not to mention the long list of savans of every country and of every religious and intellectual centre



BOAT LANDING.

al physical well-being are subordinated to those which regard our social and intellectual well-being, and the well-being of others, and that inherent feeling which is so universal and so difficult to account for that these latter constitute our higher nature, seems also to point

Man carries within himself the evidence of a spiritual world and of his own being as a spirit. A spirit having a body to use and develop, as a carpenter has a chest of tools to manifest his carpentry with. Man in a measure, is self-made and is self-saved.

Saved from what? From the degradation or degeneration into lower, meaner forms or conditions of life. From the evil of sin and the gloom of doubt. By "sin" I mean the perversion of divine means for evil ends.

The Spiritualists of this philosophy are the beams of the inner Living Light or Universal Soul, shining through the deep, dark, starless night of a crude materialism and sensual skepticism which poisons life and hope even at the springs. These baleful shadows overspread our proud, insincere, unhappy modern world.

The drippings of the Upas tree are not more fatal to healthy vegetation beneath its boughs than this crude, dark, sunless skepticism is to the blossoming of the soul.

Our age has its own characteristics its own dangers, its needs, hopes and aspirations. The genuine Gospel of the Spirit that enlightens with its reasoned truth, cheers with its love, is the gospel that can speak with vital and convincing power to the mind and heart of the present and the coming age.

If, as indeed is but too true, the evils and dangers of our era are great; its encouragements and its hopes are even greater.

The pale negations of a material and sensebound philosophy give no promise, they meet with blank failure. The soul longings and efforts of the world to attain a higher, better and brighter existence for all mankind have never been more generous or more earnest.

With the sensualities and the pride of the age, the ethical respects of the spiritual Philosophy stand in striking contrast. With the growing unselfishness and the gentle human sympathy of our age the Spiritualists worthy of that name, ever stand in loyal and loving allegiance.

Skepticism with its harsh and menacing accent, speaks of the emptiness of all life and the uselessness of all endeavor. Men need to grasp and hold more hope, more faith. It is doubt and discouragement which holds the mirror up

(Continued on Page 5.)

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If you are sick, write for diagnosis, enclosing lock of hair and 25 cents in stamps. If you are in trouble, send for delineation, or a forecast for one year in the future for \$2.50. Life delineation with horoscope, \$5.00. Rock from mines read psychometrically, \$2.50. Six questions answered by mail \$1.50. Readings to foreign countries, extra, 50 cents.

Special Life Delineations and Full Horoscope, also correct hour of your birth, giving all days for beginning or avoiding business undertakings, for as many years as desired, from \$10.00 up. Send Lock of Hair for all Psychometric Life Readings. No date of birth for Spiritual Horoscope will be necessary.

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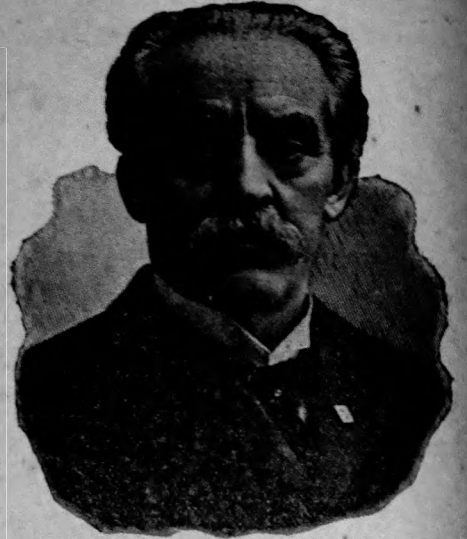
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## Mass Meetings at Wellsville And Belmont.

**T**HINKING your readers may be interested in the cause in the New York State, I write you of the Mass Meetings held under the auspices of the N. Y. State Association at Wellsville and Belmont.

Mrs. Elizabeth Brewer, Missionary for the State Association, who has been working the past two years at Belmont and vicinity, was untiring in her efforts and it was due to her energetic work that it was made possible for such meetings to be held.

On June 30th the first meeting was held in G. A. R. Hall, in Wellsville. About three hundred people assembled. Meeting was opened by Mrs. Carrie Twing with an invocation followed by Mrs. Brewer with a few chosen words of welcome. Mr. Beckwith Ewell gave the address of the afternoon, followed by Platform Tests by myself.

In the evening session about five hundred gathered and the hall was inadequate to hold the people. At this session Mrs. Twing gave the address followed by reading of articles and it is needless to say she talked her way into the hearts of the people. I then gave my demonstrations, all being recognized. Mr. Ewell closed the meeting by pronouncing the benediction both sessions, at this place Mrs. Ewell presided at the piano and sang several Solo's accompanied by Mrs. Brewer.

Mr. Homer Elliott of that place provided the hall entertained the workers and gave \$25.00 as his share toward making the meeting a success. His Spiritualism was worth going into his pockets for. On July 1st. in Belmont the first session was held in the grove about fifty people being present. The address was given by Mr. Nash of Olean, Mr. Ewell, Mrs. Twing and the Vice President of the society in Olean, also by a medium from Hornsville whose name I have forgotten. The afternoon session was opened by an address of welcome by Mrs. Brewer, invocation by Mrs. Twing, lecture by Beckwith Ewell which was certainly a master piece, your humble servant again answering questions followed by seance. At this session over four hundred people were present, hundreds of buggies and teams. In the evening the grove was lighted and about six hundred people were in the audience. Mr. Brewer sang "the Holy City," Mrs. Brewer gave the invocation, Mrs. Twing the lecture and I followed with the usual seance.

On July 2nd the meeting opened with about three hundred present Mr. Ewell gave the lecture, Mrs. Twing read articles, Mrs. Twing gave benediction the closing session about six hundred present. At this place the generosity of Mr. Parker Leilous, G. H. Lewis and Mr. Youngs made it possible for all bills to be met. Mr. Lewis donating the organ and entertaining the workers.

This closed the first mass meetings in these places and an invitation extended to hold another in September which will be done. I must not close this article without mentioning the Lawn Party given on June 29th to the workers by Mrs. Elizabeth Brewer on the spacious lawn of Mr. Parker Leilous residence, nor forget to say that Mrs. Twing was thanked for her address by one of the ministers of Wellsville, showing conclusively that the efforts put forth by the workers were not in vain.

MAGGIE WAITE.

"The Sunflower" has not "faded" yet. It started as a 4-page monthly paper, printed on a sheet 12 1-2x19, August 20, 1898. It is now an 8-page, twice-a-month paper, printed on a sheet 25x38. How is that for a 2-year-old? We will make it larger as fast as the patronage warrants it.

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MR. SLOTH.

There is an animal which is so lazy that his name has become a synonym for inaction and stupidity. He is called the sloth. He hangs on, by all four legs, to a tree from morning until night, and he hangs on with his head down, too, which one would think would be very uncomfortable and apt to make him dizzy. But Mr. Sloth does not appear to mind it.

He makes his food of the leaves of the tree and just moves about enough to suspend himself near some fresh leaves when he has eaten all within his reach, and he never changes his tree while there is one leaf left of the crop he began upon.

He is a most clumsy animal. Perhaps that is one reason for his laziness. His legs are short and thick, the forelegs being shorter than the hind ones. Then the shape of his toes and feet is such that he cannot run or leap like other creatures. And, perhaps if he is made just a "hang on," and if he does it to perfection, he fulfills the purpose in life for which a sloth was born.

The sloth lives in very hot countries, principally in South America. He is a little larger than a large cat and has a coarse, shaggy, long-haired coat. Altogether he cannot be called a beauty, nor his disposition or nature one to be recommended for an example. To be called slothful or a hanger on is hardly a compliment.

## THE OUTLOOK FOR SPIRITUALISM.

(Continued from Page 4.)

to man to disclose a face haggard with despair, inconsolable with regrets for its banished hopes.

A simple faith, but a true, that Light is God, and a nobler more altruistic life will prepare the way for a renaissance of religion grander than the world has ever yet seen.

We stand upon the mountain side watching the sunrise of a new day, a day in which man shall know the real God the Soul of all Life, whose breath is for some little while loaned to us in this life to see if we will work to win the prize of genuine immortality. More continued consciousness is not by any means a blessing, though it may be a necessity to grope about in darkness, to seize and steal life forces from the unsuspecting to eke out a miserable existence is often the condition of continued existence, but is that life? Is that immortality?

Then be not deceived as we sow, so we shall reap. Live for the good you can do, to spread the truth, to help in some way, not to hinder, thus realize and materialize your desires for blessing your fellow mind. Do this and live, fail and you will know how mean a thing the gift of life may become.

"Life is real! Life is earnest!"

And the grave is not its goal;"

But we must get our souls to growing. There are many souls so dried and

shriveled that they rattle in the carcass like a withered peanut in a last years pod.

"Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait."

## A Lesson in Anatomy.

How many bones in the human face?  
Fourteen, when they're all in place.  
How many bones in the human head?  
Eight, my child, as I've often said.  
How many bones in the human ear?  
Four in each, and they help to hear.  
How many bones in the human spine?  
Twenty-four, like a climbing vine.  
How many bones in the human chest?  
Twenty-four ribs, and two of the rest.  
How many bones in the shoulders bind?  
Two in each—one before, one behind.  
How many bones in the human arm?  
In each arm one, two in each forearm.  
How many bones in the human wrist?  
Eight in each, if none are missed.  
How many bones in the palm of the hand?  
Five in each, with many a band.  
How many bones in the fingers ten?  
Twenty-eight, and by joints they bend.  
How many bones in the human hip?  
One in each, like a dash they dip.  
How many bones in the human thigh?  
One in each, and deep they lie.  
How many bones in the human knees?  
One in each, the kneecap, please.  
How many bones in the leg from the knee?  
Two in each, we plainly see.  
How many bones in the ankle strong?  
Seven in each, but none are long.  
How many bones in the ball of the foot?  
Five in each, as the palms are put.  
How many bones in the toes half a score?  
Twenty-eight, and there are no more.

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Yours always, R. G. INGERSOLL.

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"I have received and read 'Big Bible Stories.' The book will do great good. No sensible person, having reasonable courage, can read your book and still believe the big Bible stories."

R. G. INGERSOLL.

"'Big Bible Stories' is the title of a book just issued from the masterly pen of W. H. Bach. He has completed the work of the Nicene Council. It must be read to be fully appreciated."—THE CASADAGAN, Seaford, Ont.

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"Then he put a likeness of himself at the beginning, bound the book neatly, inserted an advertisement of the patent-medicine order between its leaves, and, looking upon his work, saw that it was good."

"It is fortunate that a belief in Holy Writ was firmly implanted into the minds of mankind before this idol-destroying tome was launched upon a waiting world."

MOSES HULL.

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W. H. BACH, Editor and Publisher.  
EVIE P. BACH, Assistant Editor.

LILY DALE N. Y., JULY 15, 1900.

## SPECIAL NOTICE.

If you receive a copy of The Sunflower and are not a subscriber, it is an invitation to become one. It is published on the first and fifteenth of each month at 50 cents a year. Send your subscription today—tomorrow never comes.

## Political Partisanship and Patriotism.

THE political pots are now on; the boiling process will soon begin. If fealty to party were patriotism the country would soon be overflowing with patriots. The old proverb, that "the king can do no wrong," has, in this country been changed to, "the state, or the government can do no wrong." From this statement it is an easy gradation, to the position that our party can do no wrong. Theologians rely but little more on their doctors of divinity than do the average political followers on the supposed statesmen of their particular parties.

The masses of the people will now pass into the hands of politicians, the most of whom find it their duty to defend their party right or wrong. The farther the campaign proceeds the more insane will the masses of voters become.

By the time election day comes the average voter will consider the country made for his party; all other parties will be regarded as deadly foes to civilization. The election instead of being the result of calm, cool deliberation will be the consummation of plots and counterplots.

While it may be, and undoubtedly is the duty of Spiritualists to carefully study the issues now before the people, and to go to the polls and there deposit their ballot in favor of that party and that policy which offers the least resistance to progress. Every Spiritualist should be a true altruist, and should consider the issues between political parties only evanescent, and the stepping-stones to the real work to be done. Spiritualists really, if they are interested in their own work have little time to stop to quarrel over the difference "twixt tweedle dum and tweedle dee."

The writer of this can hardly, in the accepted sense of the word, be called a patriot. A patriot is generally supposed to be one who loves, stands by and defends his country, right or wrong.

In the sense that "the world is my country,"—the sense in which Cicero and Thomas Paine used the word country, patriotism is good. In the sense of building up ones country and people by robbing, defrauding or abusing others, patriotism is wrong.

It is the duty of the head of a family to provide for, protect and educate that family; but the idea of caring for the family does not extend far enough to justify the supporting of your own family by robbing or in any way injuring other families. When the family becomes a ring—a sort of combine formed to build itself up at the expense of others then those having the family in charge have overstepped their duties.

The fact is, there is no real heaven, political, social or individual that does not, in a sense take in the whole world. Heavens cannot be built up in different localities in hell. The hells must all be extinguished and the heavens erected on their ruins. While one hell remains the true altruist cannot enjoy heaven. This work can only be done by working in

the line of Paul's idea that "God hath made of one blood all nations of men for to dwell on the face of the earth." If that statement is correct then it is clearly our duty to look beyond political, or even patriotic lines. Our politics, our country, our family must take in the whole world. While waiting to reach the whole world our thoughts, words votes and acts must all reach in the direction of the elevation of all humanity.

## ILLNESS OF W. H. BACH.

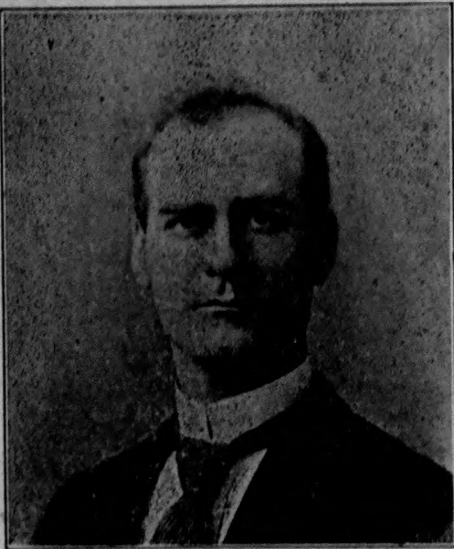
At the present writing the editor and proprietor of THE SUNFLOWER is on his back, afflicted with an illness which his physician has not been able as yet to exactly define. Mr. Bach has not been well for several months, but could not be induced to take his bed until compelled to do so within the last ten days. It is believed that there is nothing permanent, dangerous nor lasting in his present affliction. Indeed he seems to now be on the road to recovery, and will probably be out in a few days. His numerous friends will be rejoiced when he can take his place in the pilot house of THE SUNFLOWER.

If this number shows too plainly the results of the temporary absence of the man at the helm, the blame can be laid to one, Moses Hull who has been drafted into service for this occasion only.

## SKETCH OF J. C. F. GRUMBINE.

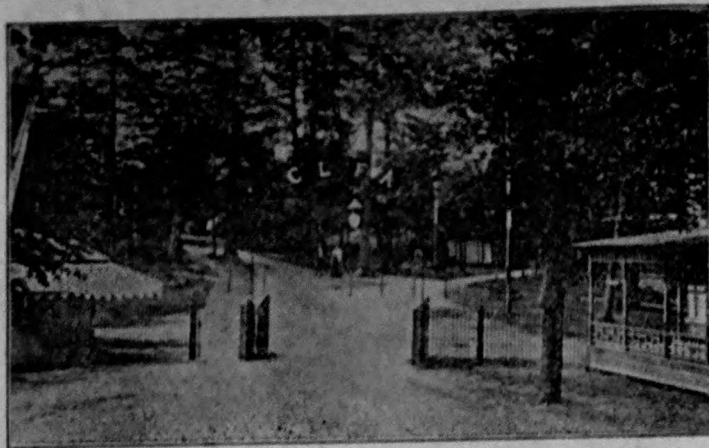
Author of the System of Philosophy Concerning Divinity.

J. C. F. Grumbine, who is now lecturing in this city and is a guest of Erastus Caffield, is prominently identified with the metaphysical movement, and without question his work will more definitely and luminously shape and glorify its future ideals and tendencies. He is a recruit from the Unitarian ministry which he left some years ago (1893) because of his enthusiasm for universal religion. He was then pastor of a prominent church in Illinois. He was born in Cincinnati, O., Oct. 19, 1861, and is



J. C. F. GRUMBINE.

now in his 38th year. After graduating from the Cincinnati High school and the Art Department of the University of Cincinnati he entered the Universalist ministry, graduating from the theological department of the St. Lawrence University in 1886. He began to preach in his 23d year and was first settled in the Universalist church of Syracuse, N. Y. To him the illiberality of the Universalist denomination compelled him to fellowship with the Unitarians. In the year 1893 he founded the "college of Psychical Science and Unfoldment," the only one of its kind in existence. The large propaganda is conducted by a series of lessons sent to the student through the mail. These lessons are specific and belong to five special series of luminous teachings, viz: Psychometry (sixteen lessons), Clairvoyance (twelve lessons), Inspiration (twelve lessons), Psychopathy (ten lessons) Illumination (ten lessons) which together form "The System of Philosophy Concerning Divinity," and by which the novitate and student is aided in the realization of Divinity, and further, by which he may restore to himself such communion with the Divine as will more fully give to common life and material duties the sa-



ENTRANCE TO C. L. F. A. GROUNDS.

## COLUMBUS, OHIO CAMP.

THE camp of our association at Washington, after a great deal of hard labor and expense, is at last started and running in good shape. It is located one mile east of the village at the Junction of the Big Four and C. S. & H. Railroads, thus, making it accessible to all points in the state and U. S.

Owing to a delay on the part of the carpenters the work was not finished as soon as expected but notwithstanding the meeting was opened July 1st.

The meeting opened with an address of welcome on behalf of the citizens of Columbus by assistant director of law Marshall, who represented Mayor Schwartz of that city. Justice Pinney represented the Mayor of Worthington. There followed an eloquent address by Lyman C. Howe of New York. The dedicatory exercises were held in the afternoon. Bro. Howe delivered the address and dedicated the camp to the cause of Spiritualism, Cora B. Noyes followed with some fine spirit tests.

Wednesday, July 4, was celebrated in a manner suitable to the day, a flag was raised and an eloquent flag address was delivered by Chaplain W. R. Parsons late of the U. S. army. We then adjourned to the auditorium and listened to a masterly address by Lyman C. Howe. Dancing was the entertainment of the evening.

Sunday July 8, Dr. W. D. Noyes of Columbus, lecturer, and Mrs. Maggie Stewart, of Piqua, medium, were the entertainers.

Our Wednesday evenings of each week will be given a musical and literary entertainment and on Friday evenings will be dancing. There will be conference meetings every afternoon by the large number of mediums present, music will be furnished for these meetings by the Columbus City Band and Orchestra. Every one cordially invited to visit the camp and remain as long as possible

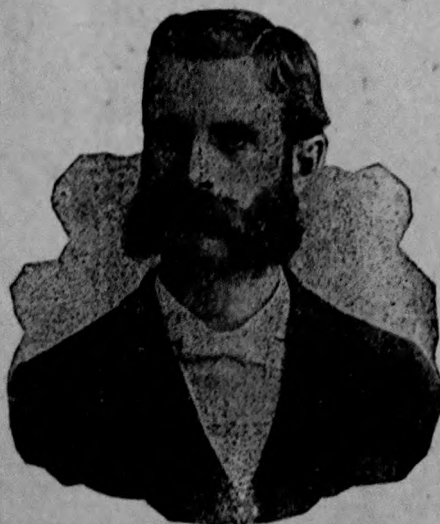
Assistant Sec'y.

## PSYCHE.

THE DEVELOPING CABINET.



W. H. BACH,  
MANUFACTURER,  
LILY DALE, N. Y.



F. CORDEN WHITE,  
Trance, Test and Business Medium.



# LILY DALE.

The Advance Thought class met at Library Hall upon several occasions on account of the large number of people wanting to hear Miss Anita Truman, the noted psychic of Boston, Miss Truman has private classes at Dr. Hydes several times a week. She certainly has a very great intellect and masters all questions presented to her in a marvelous manner. Miss Truman is only eighteen years old and this great knowledge has come to her within the past few years.

J. Clegg Wright has lectured at Library Hall several times as well as the meetings twice a day at his parlors. He is a marvel in intellect and his teachings have been a feast to those who have attended.

A fund was raised by a committee among the Lily Dale campers and has been placed in the hands of Pundit Lalan, to be taken back to India to the famine stricken suffers as he expects to return next month.

The Post Office is now located at the gate, Miss Myra Lutes is the courteous attendant who waits upon the many anxious waiters four times a day.

The Bennett Cafe is run by Charles Wildrick and Mrs. Champlain, where the campers can get the hunger stopped at any hours of the day or evening, ice cream, soda water etc., are also to be found at the Cafe.

## MISCELLANEOUS.

The streets and walks have all been graded, the parks mowed with lawn mowers and altogether there is a general improve.

The pagoda has been newly painted and neatly trimmed and makes a bright and beautiful appearance situated between the Auditorium and the Grand Hotel, as usual they have a fine assortment of confectionery, ice cold drinks and both Liberal and Spiritualistic Literature.

The Hearn Photograph Gallery is now open for business under the management of Fred W. Foote of Jamestown.

Fair View Cottage which has been purchased and is now occupied by Moses and Mattie E. Hull, has received two new coats of white paint; the grounds have been graded and the trees trimmed and the placed so improved that it is hardly recognized by "the oldest inhabitant."

Mr. Eddy, the Astrologer is located at the Read cottage by the Auditorium.

Mrs. Oscar Skidmore and Miss Gaston are collectors for the season.

Mr. Brookings and wife and Charlie Jones of Chicago, have been occupying their cottage and have returned home.

E. L. Griswold, the grocer, has a large force of clerks and is well prepared to supply anything in his line to the attendants, he also has a bakery in connection with the store.

Mr. Fred Spencer and Mrs. Dugut, are engaged as floor managers for the season. Mrs. Dugut is a dancing teacher and will hold the usual class for dancing in the Octagon.

The Meadville Band again is in attendance, with many new selections to present to the many hearers of the season.

Mrs. McKeever has presented the Association with a very elegant rug for the Auditorium, two table covers and four beautiful palms, this adds a great improvement to the platform.

Chairman Brooks is looking well and is just as tall as ever. He is full of life and in good condition to stand at the helm.

## ARRIVALS.

Miss Hattie Danforth who is a very successful palmist is here for the season occupying her cottage on Cleveland Ave.

Miss Green, a palmist from Grand Rapids, Mich. is located at the Grand.

Dumont C. Dake, M. D. of New York will occupy the Northrop cottage on South St.

Miss Peterson and Miss Nellie Austin of Grand Rapids, will have charge of the Lyceum, they are stopping at the Hotel Grand.

Miss Maggie Gaule is occupying the Rouse cottage on Cottage Ave.

The Gaston family arrived the 12. H. H. Hunt and family of Coneant, O. are here for two weeks.

We again see the familiar and genial face of Hon. A. B. Richmond, in the veranda at the Grand.

Maggie Turner, who is now a resident of the Dale has returned from a trip and will resume her work on 3rd Ave.

J. B. Jimerson, the Indian Medium is located at 9 Cottage Ave.

Chas. M. Scott, the boy medium is located at the Bower cottage where he will treat all chronic diseases.

Prof. W. M. Lockwood is again present and will hold classes and illustrate the exray.

The Caldwell family are occupying their cottage.

Mrs. Wreidt and Mrs. Bartholomew, both trumpet mediums are among the late arrivals. Mrs. Wreidt can be found at 11 Cleveland Ave. and Mrs. Bartholomew at the Wood cottage on 3rd Ave.

Among the many arrivals were Mrs. Lou Potter-Moore, Messes Evans of Bolivar are among the familiar friends who have returned.

A party of six from Cincinnati are located at Mrs. Grenemeyer cottage she being with them. Mr. Hughes and son also from Cincinnati are stopping at the Fern Island.

Miss Cora Rambo, her mother and sister of Newport, Ky. have opened their Kentucky Home tent and are as cozy as ever.

Signor De Ovies and his genial wife are again present, Madame De Ovies is a very successful palmist.

Miss Hattie Danforth, palmist is located at the Lord cottage on Cleveland Ave.

Mr. Larson, Astrologer is stopping at the Fuller cottage.

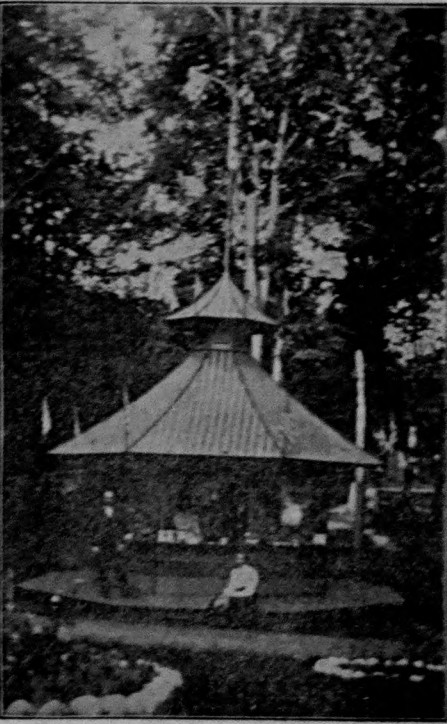
John Swobe and family of Lockport, Mr. Swobe will take tinctures.

Among the Leolyn guests are G. W. Rouse of Kent, O. H. W. Spooner of Erie, Pa. W. E. Butterfield, Buffalo. Dr. and Mrs. R. D. Fry, Mrs. B. F. Taylor, G. L. Norton all of Cleveland. G. A. Hubbard, Rochester. W. H. Hart, St. Louis and Marie Van Brandis.

Mrs. Jackson and Mrs. Simpson of Toronto, Mr. Neelin of Seaforth are a few among the many at the South Park.

Wheelers the phenomenal mediums of Toronto are located in the Pond cottage on Melrose Park.

Many are located at the Grand as space is limited we can only mention a few: J. D. Palmer and wife of Willoby, O. W. S. Jack and wife of Brooklyn, Fannie Hughes and daughter, Pittsburg A. F. Livermore, Corry, and the Bang sisters are expected immediately.



## THE PAGODA

IS THE PLACE TO GET YOUR CANDIES, CIGARS, SOFT DRINKS, ETC.

WE HAVE THE BEST THAT CAN BE MADE.

We Carry a Complete Line of Books, Papers, Etc. Call and Look Them Over and Leave Your Subscription for

The Sunflower.

## SEASON OF 1900. LILY DALE ON THE LAKE.

### GRAND HOTEL.

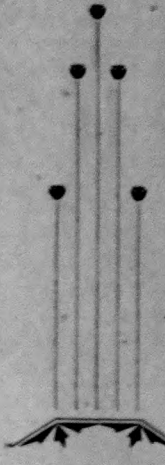
The most celebrated, popular and leading hotel of Lily Dale is the Grand. Which for years has been the favorite sojourning place of notable men and women visiting Lily Dale on the Beautiful Lakes of Cassadaga, either for pleasure, health or Spiritual investigation.

The Grand has been remodeled and refurnished throughout, and greatly improved. The hotel is lighted throughout by electricity. The cuisine is in charge of an accomplished chef. The service and attention in all departments being fully up to the standard. The Grand is pleasantly situated in the central part of the association grounds. The front and main entrances facing the lake, while the broad verandas on sides and rear overlook this beautiful and well kept park.

The bath and billiard rooms are in close connection. The Auditorium for speaking and dancing is only two hundred feet from the hotel. The library is within one hundred feet of the hotel.

The patrons and public will be accorded such treatment as is in keeping with all well regulated American hotels.

The proprietor, Mr. F. E. Cooke, has been the host of the Grand since 1893, and he is widely recognized as a liberal provider and a courteous gentleman. The Board of Trustees C. L. P. A. recognized these facts and have renewed Mr. Cooke's lease of the Grand.



The  
Leolyn  
House,  
Lily Dale, N. Y.  
A. C. WHITE, Manager.

The reputation of this well known hotel is such as to need no encomiums. Following an established custom, it has been thoroughly renovated with additions in the way of rooms and furnishings, while the arrangements for the cuisine leave nothing undone that can conduce to the comfort and convenience of Guests.

The LEOLYN is beautifully situated on one of the Cassadaga Lakes, the lake being on one side and a grove of massive forest trees on the other sides, making one of the finest locations for a summer resort in the world.

RATES—\$1 to \$2 Per Day. Special Rates by the Week.



### The South Park House

at Lily Dale, N. Y., being newly furnished throughout is now open for guests; all the comforts of a home will be found at this Hotel at reasonable rates. under the management of Mrs. Nellie Dederick. 29



A Book of Inspirational Poems  
By Robert Burns,  
Through the Mediumship of  
MINA S. SEYMOUR,  
PRICE \$1.25, POSTPAID.  
MINA S. SEYMOUR, LILY DALE, N. Y.  
FURNISHED COTTAGE FOR RENT

On Melrose Park (Medium's Row.)  
near the auditorium, one of the finest locations and pleasantest cottages on the grounds, will be rented in rooms flats or entire. Enquire  
C. B. TURNER, Lily Dale.

### BATH HOUSE.

The Association Bath House has been thoroughly renovated and placed in fine condition for the coming season. Hot and cold running water baths, 25c.  
Mrs. A. Winchester, Manager.

### Piano to Rent for the Season.

An upright piano, ebony case, in good condition. For terms and conditions write or apply at THE SUNFLOWER office.

### Furnished Cottages for Rent

and for sale, on the Cassadaga Camp Grounds. Rent from \$15 to \$75 for the season. Call or address

Nellie Warren, Lily Dale, N. Y.

### Rooms and Board at Cassadaga Camp.

You can get good rooms with board at reasonable rates by the day or week at the

### JACKSON COTTAGE,

11 Third Ave., Lily Dale, N. Y.  
A. H. Jackson, Prop.

### FOR RENT.

Furnished Cottage on 2 Avenue, Lily Dale. For particulars enquire of Mrs. Mary Todd, Lily Dale. D. B. Merritt, Linden, N. Y. 29-32.

### Bangs Sisters Announcement.

We desire to announce to our friends and numerous patrons that we will be at Lily Dale July 1st and remain throughout the season. We will occupy Mrs. Huff's cottage on Melrose Park near the right of entrance, and open up our parlors with a fine collection of art work superior to any heretofore exhibited. We will, as usual, give independent state and paper writings, but will make a specialty of spirit portrait work in which attractive features in new lines of development cannot fail to be satisfactory to our patrons. Most of our art work is now produced in the broad sunlight, the form, features and various tints gradually appearing to the eye of the sitter making a perfect portrait of the one whose likeness is desired.

### Fred W. Foote,

PORTRAIT, LANDSCAPE  
AND VIEW PHOTOGRAPHY.  
PHOTO SUPPLIES.

Interior, Flashlight and Society Photography a Specialty. Amateur Photo Work Finished on Short Notice.

Lily Dale, N. Y.  
Hearn Gallery, First Avenue.



